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Notes of the Month.

It was with no ordinary or conventional regret that the news recording the death of General Booth was everywhere received but with indeed a deep sincere regret at the passing of a great man. That news was received by hundreds of thousands of Salvationists with profound and reverential grief, and by many who are not Salvationists, and who never could be, with respectful and sympathetic sorrow. For (says the *Daily Telegraph*) whatever we may think of William Booth and of the wonderful organisation which he so triumphantly established, it is certain that he belonged to the company of saints, and that during the eighty-three years of a strenuous life he devoted himself so far as in him lay to the solemn duty of saving men's souls and extending the divine kingdom on earth. That success attended his efforts is from this point of view not of so much consequence as that the success was deserved by the patient, devout, and self-sacrificing zeal of the founder of the Salvation Army. Not only was the General of the Salvation Army a saint and a mystic who lived in this world and yet was not of this world, but he also was possessed of much practical ability and common sense, without which the great work of his life could never have been accomplished. As a matter of fact, William Booth was nothing less than a genius, and towards the end of the nineteenth century the world at large gave very generous recognition not only to the spirit and temper, but to the results of an extraordinarily effective and indeed epoch-making movement. As regards his social labours, his passionate efforts to help the "submerged tenth," his widespread helpfulness of the poor, his shelters and refuges, the feeling must and will be almost universal that he was an energetic and warm-hearted benefactor of his kind, who wrought much good to his times and helped others to do it, and who had what Sir John Seeley called the "enthusiasm of humanity" in very honourable, if noisy and demonstrative, form.

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William Booth was born in Nottingham, 10th April, 1829, and at the early age of fifteen he was left, by his father's death, the breadwinner of the family. He went to work and faced his task bravely. At the same time that he

thus came face to face with life he felt that "The Spirit of the Lord was upon him," so that whenever he was not engaged in earning wages for his mother and sisters he went forth to preach the Gospel of Christ and to realize as much as he could of the kingdom of heaven upon earth. He was an eloquent preacher even in those early days, and easily attracted a crowd of earnest listeners. His Church—the Wesleyan—recognized his power, and at the age of seventeen he was appointed a local preacher. Very soon after it was suggested that he should qualify for the regular ministry, but this suggestion was vetoed by the doctor, who held that he was physically unfit for such a career. Perhaps, too, the heavy responsibilities of his home-life kept him back. At any rate, though denied for a time special preparation for the ministry, he never ceased to respond to his "call" and to preach the Gospel first in the villages, about his native town, and subsequently in London. At length the call to what he himself described as "the full work—the delightful employment of telling, from morn till eve, from eve till midnight, the glad tidings that mercy is free" became irresistible, and on his twenty-third birthday he relinquished his business and devoted himself entirely to that calling, through which he was destined to make his influence felt in the uttermost parts of the earth.

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For thirteen years the Rev. William Booth worked as an independent evangelist, co-operating with the evangelical Churches of all denominations. But this work left him unsatisfied. It was not enough that he should preach the Gospel only to well-to-do people; he would preach it to the poor, to the outcast, to the lost, to the submerged tenth. And so the banner of the Salvation Army was unfurled. "An American writer gives us a vivid picture of the birthplace of the Army. It was an old tent in a disused Quaker burial-ground, in the midst of the worse than heathen pandemonium of blasphemy and ribaldry for which the East End of London is notorious. This tent was, after nine weeks of meetings, blown down, and the recruits were fain to flee to cover, first to a low dancing saloon in the immediate vicinity, then to an old wood warehouse, and eventually to the local theatre and music-halls. The meetings were frequently upset by the roughs. Stones, mud, and fireworks were flung through the open windows. "But our people," said the General, recalling these experiences, "got used to this shouting 'Hallelujah!' when the crackers exploded and the powder flashed."

* *

"To-day the Salvation Army flag is flying in 54 different countries, in which there are working 75,000 salaried and non-salaried officers. The social work of the Army among the poor and unemployed furnishes in the United Kingdom alone more than three million meals and nearly a million and a half cheap lodgings; finds work either in its own factories or elsewhere for 16,000 men; rescues upwards of 3,000 women from the streets and 400 criminals from returning in their natural course to the gaol; visits more than 125,000 families and nurses nearly 8,000 sick poor."

* *

As the years ran on (says the writer of a truly sympathetic biographical sketch in the *Belfast News-Letter*) the number of those who delighted to honour the venerable head of the Salvation Army steadily grew. The example set by the Corporation of the City of London was followed by the City Council of Nottingham, the General's birthplace, and one can well imagine that none of the many tributes of esteem received by the great evangelist gave him more genuine pleasure. Here was one prophet at least who was not without honour in his own country. In spite of his great age this "weird Titan with his wintry weight of year" continued until he was well over eighty to get through an enormous amount of hard work. He repeatedly visited the outposts of the Army in distant parts of the world, and undertook no fewer than seven motor tours through Great Britain—the final one so recently

as last year. Each of these journeys, in the course of which he delivered numerous addresses characterised by all his old fire and earnestness, was a veritable triumphal progress. In the majority of the towns visited the General was officially welcomed by the municipal authorities, and ministers of all denominations bore willing testimony to the immense value of the work done by the Salvation Army among the very poor of the country, and to the wonderful influence of the General's inspiring example.

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"Some years ago the General's left eye was attacked by cataract, and an operation was performed in December, 1908, which was less successful than his medical advisers had hoped it would be. The General never recovered the use of the eye; but this serious loss scarcely lessened his activity for a time, and he continued to undertake long journeys in the interests of the wonderful organisation which he had created. Unfortunately, the disease attacked the right eye, and a further operation was performed in May of the present year. This was not successful, and shortly afterwards it was announced that there was no chance of the General recovering his sight. His reception of the terrible news—doubly terrible to one who had led so strenuous a life—was eminently characteristic of the man: 'Well,' he said, 'the Lord's will be done! I have done my best for my God and for the people with my eyes; now, if it is His will, I must do my best without my eyes!' The same spirit of manly resignation to the will of a Higher Power breathes through the pathetic message which the stricken old warrior addressed to his soldiers: 'In a few hours my comrades may be under the painful compulsion of announcing that the General is hopelessly blind. In that event, what a loss—what an indescribably painful loss—will be mine! Never again to see the light of day! Never again to behold the countenances of my friends! Never again to look into the sympathetic eyes of my comrades! Never again to witness that which, for sixty years gone by, has been to me the sight of sights—men and women kneeling at the mercy seat. This too, I have lost—the hope of being able with any facility to write a line; while it will be absolutely impossible to read a book—even a page of the Book of Books, the Word of God! Well, pile up all my losses—and they have been many and serious, I admit—but look—as I have been looking these last few hours—at all the mercies that are left me . . . . Perhaps the wonderful wisdom of God may foresee even by the great loss I have suffered, the bringing about of the great end of my labours in a more effective manner than ever. Any way, my comrades in the light or in the dark, you may count upon your General to trust in God and to go forward!'"

* *

The following extract from *Christianity in Early Britain*, by the late Hugh Williams (published by Henry Frowde), gives a picture of a Church in England about the year 200, and bears slightly upon the question of Church government:—"Suppose a British Christian congregation to meet in the house of a rich Romano-Briton about A.D. 200, say at the spacious Roman house discovered at Regni, near Chichester, or in an *ecclesia* at London, or in the *municipium* of Verulamium, or in the more important *colonia* of Colchester (*Camulodunum*), the language used in the service would be Latin, the Scriptures read would be the Old Latin version. The congregation is something more than an aggregate of individuals, it is, to borrow Tertullian's words, a *corpus*, an organized body, so formed 'by common religious feeling, by unity of discipline, and by the covenant of hope.' The congregation 'beset God by common prayer, a kind of violence that is pleasing unto Him': there is reading of 'the divine writings' and sermons; 'with the holy words,' he says, 'we nourish our faith, elevate our hope, confirm our trust, and no less render close our discipline.' Other descriptions might be quoted; this suffices, because these Churches are everywhere of the same type. But look at such a congregation—a living

being, as so pointedly suggested by the quotations above, the symbol and agent of high spiritual purposes, including prayer, worship, edification, strict discipline carried on *magno cum pondere*, extensive deeds of charity—and one is at once prepared to inquire into the offices or ministries it possessed for the realizing of its ideal. On all sides, with heretics as well as orthodox, we find but one kind of ministry. . . . Two facts will become plain, I believe, as we advance : *first*, that only after the lapse of many centuries was the 'diocese' in our modern sense of the term evolved in the British communion ; *second*, that with regard to the metropolitan system, wherein one bishop holds a position of superiority over other bishops, no trace whatever of its existence in the Church of Britain proper appears in the records."

THE MOST NOTABLE NAMES IN THE NEW TESTAMENT.

By Rev. Eustace Thompson.

TO do no more than allude to the Name which is above every name, there are some two dozen or thirty others of first-rate interest in the pages of the New Testament. First may be mentioned the four evangelists, Matthew, Mark, Luke, and John. But much as we should like to know about the persons thus designated, it has to be admitted that although tradition has identified them with certain men who are scantily referred to in the body of the New Testament Scriptures, we know nothing absolutely about those four names, except that they have been associated with the four evangels or gospels that bear them, as those of their authors, editors, or compilers. From of old the epithet of "Saint" has commonly been prefixed to these four because of the sanctity or sacredness of the Scriptures associated with them. Next, and repeating two of the former among them are the names of the Twelve whom Jesus chose from among his disciples, whom also he called apostles, because they were to be the messengers who were to serve as his living epistles to convey his teaching to the inhabitants of places near and far whither he himself could not go : Simon Peter (called also Cephas in the fourth gospel) and Andrew his brother, James the son of Zebedee, and John his brother (whom, according to Mark, Jesus called Boanerges, explained as meaning Sons of thunder), Philip and Bartholomew, Thomas (whom John tells us was called Didymus), and Matthew, James the son of Alphæus, Simon the Cananæan (or, according to Luke, the "Zealot," meaning the same thing) ; Judas the son of James (mentioned by Matthew apparently by his surname as Thaddaeus*), and lastly Judas Iscariot. These twelve are all named by the first three evangelists, but little more than a bare mention is made of any of them except Peter and the sons of Zebedee and Judas Iscariot, who became disloyal to his Master. But three or four of them are not referred to by the fourth evangelist, namely, Matthew, and James the son of Alphaeus, and Simon the Cananaean, and Bartholomew—unless Nathaniel, mentioned by John but not by the other three evangelists, is identical with him, whilst John does refer to James and John as "the sons of Zebedee," but not by their own names. The first three evangelists relate how Jesus, seeing a publican sitting at the place of toll, called him, and how the publican followed him. In the second and third gospels he is called Levi, but as he is called Matthew in the first and as in the list of the twelve in that gospel Matthew is described as "the publican," it is usual to suppose that Matthew was a name by which a man at first called Levi became subsequently known. And it is with the apostle Matthew that tradition identifies the first evangelist himself. The fourth evangelist has been identified in the same way with John the son of Zebedee ; and very many people have supposed that the latter is identical with the apostle described by that evangelist as "the disciple whom Jesus loved "; but many

* In the Authorised Version—Lebbæus.

have explained their grounds for disbelief on both those points. After the Twelve, it is proper to mention Matthias, who after the death of Judas Iscariot was appointed to take his place. And after him is Paul, at first known as Saul of Tarsus, the greatest of Christian missionaries, who claimed that he likewise had been called to be an apostle by Jesus in the spirit, although there seems to have been some narrowminded tendency on the part of the Twelve to have misgivings about his work among the Gentiles, which led them to think of him at first as one of the "evil men who called themselves apostles, which they were not." Then there are other minor apostolic men: Barnabas and John Mark and Silas, whom we read of in the book of the Acts of the Apostles, also Timothy and Aquila (who, like Paul himself, was a tent-maker), and Apollos, the learned Jew of Alexandria, who had been mighty in the Scriptures, but to whom the way of God needed more careful exposition which was afforded to him by Aquila and his wife Priscilla:—all companions of Saint Paul, besides others whom he mentions as well as these in his epistles, for example, Titus and Epaphroditus. Of the above persons, John Mark, who was a cousin of Barnabas, and whose mother's name was Mary, has often been identified with the second evangelist, and according to an old tradition—none too well supported however—it is stated that he wrote his gospel under the influence of Simon Peter; he has also been thought by some to be the young man mentioned in the 51st and 52nd verses of Mark's 14th chapter. Silas has sometimes been identified with Silvanus, and he with Luke, both of the latter names occurring in the Pauline epistles; the author of Colossians writes of "Luke the beloved physician." And that Luke has been identified with the author alike of the book of the Acts of the Apostles and of the third gospel.

But there can be no question that next to the name of St. Paul for importance among the names of the New Testament is that of John the Baptist, the herald of the Christ.

Others of note in the gospels are Pilate, the Roman governor who delivered Jesus to be crucified; Joseph of Arimathæa, who procured permission to bury the body of the Crucified; Lazarus of Bethany—mentioned in John—whom Jesus raised from the grave; Nicodemus—likewise mentioned in John—the ruler who came to Jesus by night; Jairus—mentioned in the other three gospels, though not named in Matthew—the ruler whose little daughter Jesus raised from the dead; Zacharias and Elizabeth, the parents of John the Baptist, of whom we read in the second chapter of Luke; Simeon and Anna—in the same chapter—who prophesied when they beheld the infant Jesus; Zacchaeus—another name in Luke—the publican at Jericho who climbed a sycamore tree in order to see Jesus as he was passing in a crowd; also Joseph, the father of Jesus, and Mary his mother, and Mary Magdalene, from whom it was said that seven evil spirits departed under the influence of Jesus; and Martha and Mary, the two friends of Jesus named in Luke, and represented in John as sisters of Lazarus.

Others of note in the book of Acts are: Stephen, the first Christian martyr, who and Philip were the two most distinguished of the seven deacons; Dorcas or Tabitha, the benevolent woman whom Peter raised from the dead; Cornelius, the centurion, who was baptized by Peter; Lydia, the seller of purple, who showed hospitality to Paul at Philippi; Gallio, the proconsul at Corinth; Demetrius, the silversmith at Ephesus; Claudius Lysias, the chief captain at Jerusalem, who arrested St. Paul; Felix and Festus, two successive governors of Cæsarea whilst Paul was in prison there; Agrippa, the tetrarch of Judæa; and Julius, the centurion, who had charge of Paul on the journey to Rome. Perhaps one should also mention Ananias and his wife Sapphira, the two disciples who were punished supernaturally for deceit.

Besides all these are a few more names not to be forgotten. First, there is James, the Lord's brother, who became a pillar of the Church at Jeru-

salem, with Cephas and John (*i.e.*, Simon Peter and the son of Zebedee), and is the commonly reputed author of the epistle bearing his name. Next we may mention Jude, the author of another of the epistles, and describing himself as the brother of James, presumably the foregoing. Then there is Philemon, the recipient of the beautiful little epistle, in which the writer pleads for pardon for Onesimus, a runaway slave converted like his master to the Christian faith.

THE ULSTER SCOT.

By Dr. John Campbell.

A GOOD deal of attention has recently been directed to the Ulster Scot, and it may be interesting to some to bring under their notice a few facts about him which are not generally borne in mind in discussing him. Perhaps the commonest view taken by the inhabitants of the United Kingdom of themselves is that they live in a human menagerie in which English, Irish, and Scotch inhabit separate vans, each van being divided into two cages. The English van contains the English in one cage and the Welsh in another. The Irish van contains the Irish and the Ulster Scots in separate compartments. The Scotch van contains the Highlander and the Lowlander. These people are supposed to be of very different origins, and to owe their national peculiarities to racial distinctions which they have inherited and which are well-nigh ineradicable. Such an idea pleases the popular fancy and stimulates national vanity, but it does not tally with the plain prosaic facts. The Englishman considers himself to be what is called an Anglo-Saxon, yet, as Matthew Arnold pointed out, he is essentially a Celt. The ancient Britons were as truly Celtic as any race of men could be when the Romans invaded England. The Roman soldiery included men from many European countries. At no time do there appear to have been more than twenty thousand Roman soldiers in England at once. These were chiefly scattered among the larger towns and along the great arteries of traffic, so that although they undoubtedly, as invading armies have always done, contaminated the blood of the aborigines, nevertheless the pure Celtic strain remained quite unpolluted over the greater part of the country. The same applies to the Jutes, the Angles, the Saxons, and the Normans, who at various succeeding periods invaded the country. In no instance was the invading host more than a few thousand strong, and thus quite incapable of contributing more than a tinge of foreign blood to the mass of inhabitants as a whole. The Englishman is thus essentially a Celt. His peculiarities of character are not racial, but a result of environment. Proximity to the Continent of Europe, and, above all things, his coal fields, have combined to give him an advantage over his neighbours and to develop in him certain traits of character. His qualities are no more a result of his race than his dialects are. Coal, with the facilities it gives for manufacture and commerce, has made him what he is. The Welshman, the Highlander, and the Irishman have been able to preserve their Celtic traditions in a way in which the Englishman has not. While the Englishman's attention has for centuries been monopolised by the doings of those who invaded and governed his country in earlier periods and by the development of the mineral and manufacturing resources of his country in later times, that of his neighbours has been left free to dwell upon tribal tradition and racial history. The mountains of Wales and of Scotland and the sea-girt position of Ireland protected those countries from the invaders of England, while the absence of good coal in Ireland and the Highlands and the late development of coal mining in Wales left the people dependent upon agriculture and free from the engrossing pursuit of commerce, and kept them more primitive in their views. We therefore find the Celtic race in these countries modified by geographical and geological condi-

tions. The British and Irish people are all essentially Celtic, though the Englishman and the Lowland Scot are somewhat of a mongrel breed, while the Welshman, the Irishman, and the Highlander are of a purer strain.

The average Ulster Scot has a hazy idea that his ancestors came from Scotland to Ulster between two and three hundred years ago. In a few instances families have preserved a reasonably accurate pedigree connecting them with Scotland, but in most cases the Scotch tradition is a vague one, though a true one. Hence the Ulster Scot fancies that he is racially distinct from the other Irish. This is very far from the truth. His character is a result of circumstance and environment and not of race, as will plainly appear from the study of history. The Celt, the Titan of ancient times, in his westward march across Europe, threw out advanced guards which reached Ireland and took it for their own. At least six different Celtic bands arrived in the country at different times. Though all of the same Celtic blood, each successive band was regarded as an invader by those who had previously arrived, and only gained a footing in the country by conquest.

In course of time these people came to be known as Scots. About the year 425 A.D. and subsequently they came under the influence of Christianity owing to the missionary labours of Saint Patrick. In A.D. 503 a band of Ulster Scots, chiefly from County Antrim, under the leadership of three brothers, Fergus, Lorn, and Angus, sons of Erc, or Eric, a petty king in County Antrim, invaded Argyle and the west of Alba, as Scotland was then called. They conquered the inhabitants and established themselves in three small kingdoms, which included a considerable portion of the west of Scotland and the islands of Jura and Islay. Sixty years later Saint Columba arrived in Scotland and settled among his kinsmen, who gave him the small island of Iona. From Iona as his base he and his disciples vigorously propagated the principles of Christianity throughout the greater part of Scotland and the north of England. Their task was made more easy than it otherwise would have been by the assistance of their powerful kinsmen, the descendants of the Antrim Scots. To Ulster thus belongs the credit of the spread of Christianity and civilisation over the northern part of Great Britain. In the course of some two hundred years the chieftains of the Dalriad Scots succeeded to the Pictish throne and became Kings of Scotland, and gave its present name to that Kingdom. When leaving Ireland Fergus and his brothers took with them the Lia Fail, or Stone of Destiny, which is now to be seen under the coronation chair in Westminster Abbey. It is not necessary in this article to follow the fortunes of the Antrim Scots in Scotland in detail. Suffice it to say that in due time they became the most ardent supporters of religious reform in Scotland. They were to some extent influenced by the settlement among them of a band of the persecuted Waldenses, who had fled from the Continent. Subsequently they took up the Lollard movement, and, in the days immediately preceding the Reformation, the Lollards of Kyle in Ayrshire made a brave and successful stand for purity of religion and the suppression of priestcraft. At a still later date they opposed the attempt to reintroduce prelacy in Scotland. As a result many of them fled to Ireland, and between the years 1615 and 1646 founded many of the old congregations which are included in the Non-Subscribing Presbyterian Church. Thus it will be seen that our modern Ulster Scots are the descendants of those who followed Fergus, Lorn, and Angus into Scotland fifteen hundred years ago. They are, therefore, now living in the very home of their ancestors of fifteen hundred years ago. They can boast of as pure Gaelic blood as any men in Ireland. They are as Irish as any men in Ireland. They have had a noble history of manly vigour, of successful conquest and colonisation in Scotland in the long dead past, as well as of prosperity and thrift in Ireland in more recent times. Moreover, they have

been ever prominent in intellectual and in religious effort. In the days of Columba the students of the great University Monastery of Bangor, Co. Down, penetrated throughout Scotlagd and the North of England, carryinn a benign influence to the people of those regions. In the time of Knox they supported the great reformer in his efforts. Later on they opposed the imposition of the Episcopal yoke on Scotland. Still later they held their own against the bishops who endeavoured to suppress their religious convictions in Ireland. More recently still they withstood the attempt to deprive Irish Presbyterianism of the spirit of the Protestant Reformation and to introduce into it the Roman Catholic principle of checking the right to hold independent views on religious matters. Many of our families are the descendants of the Dalriad Scots of Ulster and of Scotland. They have a heritage of which they may be justly proud. Like the rest of the inhabitants of the United Kingdom, they are Celts, but they have been modified by events and by environment until they have come to be virtually a distinct race. They have reason to glory in the fact that they are not a mongrel breed of aliens settled in a foreign land, but a highly specialised tribe of the mighty Gael living on the land which their forefathers won for them far back in the dim and distant past, when Saxon and Dane and Norman were unheard of.

THE EDUCATION OF SOME PARENTS.

[A Letter to a Mother.]

From The Spectator, by kind permission of the Writer.

MATRONA, my dear, I received your last letter and glad I was to get it. The education of all the human race, be they sixteen or sixty-five, is a matter of concern to us all, and very especially to me. Therefore when you appeal to me on your son's future, desiring me to predicate a formula for his upbringing from boyhood to manhood, I am interested, I am gratified, but, may I add, I am frightened..

For your very appeal shows that you have alarmingly misunderstood your mission in life. You have brought into being—and God bless you for it!—a boy child, sturdy and strong of limb. And having done so and having reared him and watched over him for the first few years of his life you say to yourself that the time for your withdrawal from the stage has come, and that henceforth he is to be delivered over to the tender care of the educational expert.

Believe me, you are wrong. I make no complaint of the preparatory school, the public school, or the university. How should I, I who have been at each, and who now am a Don at the last? I know their strong points and their weak ones, how they may bring out the best in a boy and stultify the worst. Your son will go through them all and gain benefit from each. But I want to tell you that there is something he cannot get from any educational establishment, a something that you alone can supply.

This leads me to my subject, doesn't it, the education of the parent? I am getting on in years, and a day or two will see me fifty-four. But I am in the midst of young life, a host of undergraduates are around me, and I believe I have the reputation of understanding and being understood by them. From the study I have given them I have come to certain conclusions. One is that they are intrinsically delightful fellows, another that they are amazingly young for their age, but the third and chief thing is that their parents must be the most unwise, the most thoughtless set of people conceivable.

Therefore, as you are young, Matrona, I ask you very seriously to plan out for yourself a course of action towards your son in the coming years. Do not think that you can send him away to these schools and universities and henceforth wash your hands of his education and character formation. Far more important, believe me, than the reform—of which we hear so much nowadays—of our public schools and

universities is the reform of the British parent. Really he has the most elementary idea of his duties. I spoke to an old friend of mine the other day —a house-master at a great public school—and he unburdened himself to me on the subject :—

"They send their sons to us, he said, and expect us to graft on to them all the virtues they should have been taught to practise at home. I asked one of the boys in my house at the beginning of this term how he had spent his holidays. He gave me a truthful account, and I can honestly say that I was—shocked. Afterwards I wondered why. He had done nothing shocking, nothing even objectionable. He had simply enjoyed himself. It was the holidays, and his mother had wanted him to have a good time. So he had played the part of a man of thirty when he was only seventeen. He had had the use of one of the motors for the vac., he had been half a dozen times to the theatre, dined at Princes', and had supper at the Savoy. He didn't know which he liked best of half a dozen musical comedies. His people didn't mind his smoking provided he didn't overdo it. No, he hadn't seen much of his mater. She was out such a lot at dinner parties, and his guv'nor was busy with his Parliamentary duties. They hadn't rowed him for being low in his form, though his guv'nor said he hoped he would get up a place or two next term."

I agreed with the schoolmaster. The callousness of it was in a sense shocking.

I am a bachelor, Matrona, and perhaps such remarks come ill from me. Yet if I were a mother and had such a son as you have I would start while I and he were young to impress my object in life upon him. I would make sure that, though there might be a score of other influences working upon him through life, mine should be the chief. I am no pessimist, but I do protest that as I see the young Englishman of to-day I fear lest some of the characteristics which have made us what we are are departing from us.

What then, you ask, is to be the plan of campaign? It is all so simple that I hesitate to put it down in ink. Firstly, let him at every age lead the life belonging to that period. When seven years of age let him be a boy of seven, when seventeen a youth of seventeen. You remember Leech's pictures in *Punch* many years ago of the precocious youngster and his ways. We laughed over them then ; with a sense of their truth I shudder at them now. Let one of the supplications in his litany be : "From a too lengthy sojourn in a town house and from late dinners deliver me!" If you are bringing up the boy aright, he will repeat it with a fervent and natural piety. Until he is a man his pleasures should be sought and found almost entirely away from London.

Secondly, let his experience of life be gained very, very slowly, and flee that most senseless of notions that as a man has to live in the world it is good he should know all about it soon. Be well assured that he *will* know about it in good or bad time, and do not hasten by one minute the moment of his knowledge. Every age has its separate temptations, and it will take the boy all his strength to resist or throw them aside as they come. There are far more cases of moral indigestion than of the ordinary kind, and the symptoms are not so well known nor the cure so easily obtained.

Lastly, be with him yourself as much as you can. You know what I mean. I have no fear of your being a fussy mother, worrying him with continual attentions, but I have just the slightest fear lest you should entertain that silly idea that seeing much of a mother makes a boy unmanly. Kipling says that in nine out of ten cases a man calls on his mother's name at the hour of death. I cannot answer that this is so, but if it be it is of glorious significance for motherhood. After years and years of the world's buffeting it is the one who first knew him, who first clasped him in her arms, who counts. Therefore do not be afraid of influencing him too much. Many of the seven deadly sins you may laugh him out of, and it is a good thing to treat certain species of sin with a good-natured

contempt. But some you cannot, and there will come a time when in boyish sorrow of heart he will come to you for consolation and help. Think, ah, only think, Matrona, if, because of the life apart that you and he may have led, that help, that consolation, should not be yours to give!—Affectionately yours, X.

"GULLING THE PEOPLE."

By Rev. John Barron.

"THE Unitarians put the word Presbyterian in front of their Churches, just simply to gull the people," said an orthodox Presbyterian minister in England. A section of the Presbyterian Church of England is keen on obtaining the monopoly of the Presbyterian name. Twelve years ago, at the request of the Synod of the Presbyterian Church of England, the Rev. A. H. Drysdale, M.A., Convener of the Law and Historical Documents Committee, prepared a pamphlet on the use of the name "Presbyterian" by Unitarians, in which, after handling the matter evidently to his own complete satisfaction, and perhaps even to that of his Synod, and to those of the flock who might be sufficiently interested to spare a couple o' bawbees to buy the pamphlet—for I am afraid that, like the copies of the Confession of Faith and the Shorter Catechism, they are rather a glut at the publishing offices, Paternoster Square—Mr. Drysdale concludes:—"All very well from their point of view to magnify their free 'search after truth,' but it is another and better thing to stick rigidly by the truth when it has been found, and if by dropping the Presbyterian name entirely they would show courtesy to others who rightly wear it, they might find in the end they are doing the highest honour and the most judicious service also to themselves." Perhaps the sister subscribing Presbyterian Church of Ireland and the "Wee Frees" in Scotland, who know nothing about the matter and care less, might say "Amen," just by the way of encouragement to a Church which draws more of its ministers from the other Presbyterian Churches than it does from its own.

Now, however clever and successful English Unitarians might be in "gulling the people," it is of no use for the Rev. A. H. Drysdale, M.A., and his friends to attempt the same thing, for "their speech bewrayeth them." If they want to persuade the people that they are the real, genuine, original English Presbyterians, they should drop their accent, otherwise the majority of the folk in the towns wherever they happen to have a kirk will persist in speaking of them as the Scotch Church, causing any Scotchman who has come to live in England, and has read Mr. Drysdale's pamphlet, to complain at the denseness of the English mind and its lack of logical acumen. "It's very instructive and edifying to read in this able and learned pamphlet of the great ejection in 1662, which was a while before the Disruption, 'Ay, a guid while, but in Scotland we never heard onything aboot it, and never bothered oor heids wi' it, but, faigs Mr. Drysdale shows we're just in luck's way, and in England we've got graund traditions hundreds o' years old, and to think o' the cheek o' they Unitarians, a wheen godless heathen, tryin' to rob us o' oor birthright. Na, na, aince we've laid oor haunds on it, we'll stick to it, and mairs the pity we canna lay oor haunds on some o' their meeting houses and their funds.'"

The Synod of the Presbyterian Church of England only dates from the year 1836, and then there were gathered into it a few of the old congregations, principally in the North, and that no doubt largely due to the influecne of the Scotch members in them. Even after the formation of the Synod there remained certain orthodox Presbyterian Churches in England over which it had no control, perhaps some of these remain even to this day, Churches under the control of the Assemblies in Scotland. A Church in Oxford Road, Manchester, occupied the attention of the General Assembly of the Church of Scotland for several years because of a

charge brought against its minister; the building has now been converted into business premises.

In an able tract published many years ago under the authority of the Presbyterian Church of Ireland, entitled: "What is Presbyterianism?" reference is made to the title of the Presbyterian Church of England and to the reason why it could not be called the English Presbyterian Church, that there were English Presbyterian Churches with which the orthodox Church had no connection. This attitude is a much fairer one than that of Mr. Drysdale; it leaves undisputed the right of Churches of which the members may be in the majority, or indeed entirely Unitarians, to retain the name Presbyterian. This same tract speaks of Presbyterianism as having remained consistent to the doctrines and principles of the Reformation. But I trust that Non-Subscribing Presbyterianism is as equally consistent, if not to the doctrines, at any rate to the principles of the Reformation, especially to that which was the watchword of Protestantism, "the right of private judgment," which in practice has been lamentably denied by Protestantism, and ultimately called forth our "Non-Subscribing Presbyterian Church to come out from the General Assembly." Neither on this side of the water, nor on the English side, is there any intention or desire whatever to "gull the people" by holding to the name "Presbyterian." It is ours to begin with, we have inherited it from those who have gone before. Here in Ireland we are trying to make it a "word of power," to make it a living force. The majority of our members may be Unitarian in theology; there may be a minority who are not prepared to assent to being called Unitarian, but they have an equal right with others to membership. Unitarian or Trinitarian, we are all one in Christ.

Reports.

Ballee.—Ballee Sunday and Day Schools, through the liberality of Rev. J. H. Bibby, who bore all the expenses of the day, enjoyed their annual *fete* on Wednesday, 24th July. The children met at the school, where four brakes were in waiting to convey them to Killard, the rendezvous for the day. The weather was all that could be desired, and the drive, *via* historic Ardglass, was much enjoyed by the children and friends, many of whom accompanied on cars and cycles. At Killard, after a substantial repast had been served, a well-arranged programme of sports was carried out, the various events being contested with much emulation. Prizes having been awarded, a stroll along the beach and over the sand banks was much enjoyed. At four o'clock a start was made for home, and the return journey through Kilclief, Strangford, Ballyculter, and Bishopscourt was much appreciated, affording as it did a fine extent of scenery by land and sea. On arriving home a very enjoyable tea was served, and further sports organised, the young people enjoying themselves till time for home-going. A cordial vote of thanks was conveyed to Rev. J. H. Bibby and the friends who helped to make the day a success.

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Banbridge.—Farewell and Presentation.—On Sunday, August 4th, Rev. Edgar Lockett preached his farewell sermon as minister of the First Presbyterian (Non-Subscribing) Church prior to his leaving Ireland to become minister of the Elder Yard Chapel, Chesterfield. After service a Congregational Meeting was held, and, on the motion of Mr. S. Bell (Hon. Secretary), the chair was taken by Mr. J. Smyth, M.A., the Senior Elder of the Church, who explained that the meeting was called to say farewell to Mr. Lockett and to present him with a token of their affection and esteem. The formal presentation was made by Mr. Webster Glass, LL.B., who said they could not let Mr. and Mrs. Lockett leave them without in some way marking their appreciation of their life and work amongst them. For six years Mr. Lockett had been their minister, and during that time he had discharged his

duties, both in the Church and Sunday School ably and conscientiously and in a manner entirely satisfactory to them, while in public life and in his relations with other religious organisations he had maintained the friendly feeling they desired to exist. He had upheld the reputation and dignity of the congregation in a way pleasing to all of them. Growing experience of Mr. and Mrs. Lockett had brought a ripening regard for them, and they (the members of the congregation) would have been well content if they had spent the remainder of their lives amongst them. That was not to be, however; other voices had called Mr. Lockett from them. It was unnecessary, and it was not their way, to say much about it, but they were sorry to lose them, and they would always think of their stay with them with feelings of kindliness and a sense of work well done. They wished them all good in their life, and trusted that Mr. Lockett would be able to look back from a successful future upon what he hoped he would always regard as a pleasant past in Banbridge. In the name of the congregation Mr. Glass then presented Mr. Lockett with a cheque. Mr. Lockett, in a few grateful and touching words, acknowledged the gift on behalf of Mrs. Lockett and himself, and, after other words from the Chairman, the meeting terminated, the members of the congregation waiting in the vestibule to take leave of their minister and Mrs. Lockett.

* *

Crumlin.— On Sunday afternoon, June 23rd a special Flower Service was held at our Church, when a large congregation assembled for worship. The preacher for the occasion was the Rev. Alexander Gordon, M.A., and he delivered a very helpful sermon from the words, "Never man spake like this man" (John vii. 46). Solos were beautifully rendered by Misses Norton and Dewhurst, of Belfast. The offertory amounted to over £32. The church was beautifully decorated with flowers, which, despite the unfavourable weather, were in abundance. Tea was provided in the school-room by the ladies of the congregation.

* *

Glenarm.—An event of more than ordinary interest occurred here a few weeks since, which should be recorded. It was the marriage of Miss Miskimmin, only daughter of the late Rev. John Miskimmin, of Greyabbey, County Down, and sister of the Rev. J. A. Miskimmin, B.A., of Glenarm, County Antrim, to Mr. Robert Leith, Master of the National School, Glenarm, in the First Presbyterian (Non-Subscribing) Church, Belfast, by the friend of both—the Rev. Alexander O. Ashworth, senior minister of York Street Non-Subscribing Church, Belfast. Miss Miskimmin had for some years performed the duties of Honorary Organist in our Church at Glenarm, and the members of the congregation took advantage of the occasion of her marriage to present her with an exceedingly handsome drawing-room clock, set in Connemara marble, with Ormolu mounts, which bears the inscription: "Presented to Miss Miskimmin, on the occasion of her marriage, by the members of the Old Presbyterian Congregation of Glenarm, July, 1912." Miss Miskimmin was Lady Vice-President of the Catch-My-Pal movement, and she and Mr. Leith had rendered valuable service to that institution, and the Society presented a handsomely upholstered study chair in walnut. The Choir of the Episcopal Church, which Mr. Leith had assisted, presented a valuable barometer. The Choir of the (Orthodox) Presbyterian Church, which he had aided, gave a beautiful set of tea china. There was special interest in the gift of the scholars of the National School, which consisted of two tall silver flower vases with a card: "To the Master, from his boys." There was a very large number of private presents (too many to enumerate) from friends of bride and bridegroom in Counties Down, Antrim, and Londonderry, and Vancouver, B.C. They are all valuable, and amongst these is a unique photograph holder in portfolio form on an easel, all in silver gilt and richly set with large Malachite stones

from the Countess of Antrim ; and the Rev. Ernest Musgrave Harris, M.A., B.D., Rector of Ardclinis and Carnlough, and Mrs. Harris gave a very pretty hand-painted china rose bowl. On their arrival in Glenarm, after the honeymoon, the happy pair received quite an ovation. Although the weather was unpropitious a band of music escorted them to their new home, and the streets leading thereto were crowded with an interested people, and bonfires were lit as a sign of rejoicing.

* *

Kilwaughter.—The Annual Summer Féte of this Sunday School was held as usual on the last Saturday in July, and was most successful in every respect, the number of pupils in attendance for the last year having been higher than in the year preceding, the weather most favourable, and the arrangements under the direction of Mr. and Mrs. M'Keown perfect. Assembling at 3 o'clock in the old school-room, the young folk, with their teachers, Messrs. M'Keown, Tom Nelson, and W. H. Eslar, with Miss Wallace, Miss Boyd, and Miss Alice Wallace, and preceded by the New Kilwaughter Flute Band, walked to the field set apart by Mr. S. M. Bailie, where they were entertained to a plentiful tea, etc., etc., supplied to order by Mrs. English, of Larne, in that good lady's best style. The excellent viands despatched, the usual games were indulged in to the contentment of all, sweetmeats and lemonade provided by Mrs. S. L. Bailie proving most acceptable at intervals. As the afternoon approached evening visitors in unprecedented numbers arrived, and joined in the festivities. The Kilwaughter Band supplied dance music without grudge, and in a very creditable manner, considering that it has been only one year in existence. Needless to say, the proceedings closed with the National Anthem. All connected with the Sunday School desire to thank the parents of pupils and the other friends, both ladies and gentlemen, for their liberal subscriptions to the expense fund, as well as to Mr. and Mrs. Bailie, whose kindness and active sympathy go without saying each recurring year.

Echoes.

A word or two was said in a recent issue regarding optimism, and a quotation from the Dean of St. Paul's given in reference to it. Here is another quotation of a very different character on the subject from Charles Dickens : " Two men were to be hanged at Newgate for murder. The morning arrived ; the hour approached ; the bell of St. Sepulchre's began to toll ; the convicts were pinioned ; the procession was formed ; it advanced to the fatal beam ; the ropes were adjusted around ths poor men's necks ; there were thousands of sightseers of both sexes, of all ages, men, women, and children, in front of the scaffold ; when a bull, which was being driven to Smithfield, broke its rope and charged the mob right and left, scattering people everywhere with its horns ; whereupon one of the condemned men turned to his equally unfortunate companion, and quietly observed, " I say, Jack, it's a good thing we ain't in that crowd." Dickens related this story in illustration of his contention on one occasion that whatever might be one's trials and difficulties, there was always something to be thankful for. It may be added that public executions were abolished in 1868.

* *

Recently, I heard several people under different circumstances say that there must at one time have been witches, or they would not have been mentioned in the Bible. Surely if witches existed at one time they may exist now. But we never see them, and I refuse to submit my intellect to be warped for the purpose of bringing it into line with those who believed in " the witch of Endor," or in those said to have lived in Ireland in the seventeenth century. People may honestly have believed in witches, but that belief did not induce people now to shut their eyes and open their mouths to see what superstition will send them.

It is not often one alights on a denominational report announcing that a couple of Congregations, with their ministers, have sought communion with us, yet this was mentioned as having occurred at a recent meeting of the South-East Wales Unitarian Society. One was, until five years ago, a Baptist Congregation at Mountain Ash. The minister, the Rev. George Neighbour, having lost faith in the views he previously held, resigned his pulpit with the intention of seeking a more congenial theological atmosphere, when he was astonished to find his Congregation was ready to accompany him. An understanding was arrived at between them, and steps at once taken to build a place of worship, which was done, and there is now, we are told, a strong Congregation. The second case was that of the Rev. Oliver Bond, B.A., of Cardiff, till recently a Baptist minister also. Having experienced a change of views, he, accompanied also by his Congregation, came over to Unitarianism, and sought admission to the Society. We often hear of ministers seeking communion with us, but it is seldom they are accompanied by their Congregations.

* *

Judging by the numbers of monks and nuns who are invading the southern shores of England from the Continent, together with the efforts of hundreds of ritualistic congregations belonging to the Episcopal Church, England is bound for Rome! On the other hand, thousands of Roman Catholics on the Continent, and especially in Austria, are bound for freedom! Last year in Austria, 5,190 persons were registered as having relinquished Roman Catholicism, which was 813 more than in the previous year; while, during the last thirteen years, 60,000 persons have been registered as having renounced the Roman Catholic faith.

* *

An echo of the coal strike from the *Cambria Leader*:—"The type that counts is the young collier who goes in for economics. . . Searching the Mid-Rhondda shops for strike literature, the writer brushed shoulders with one of these young colliers. You might have imagined by his dress, by his cloth cap, pulled down until its peak almost covered his eyes, by his muffler, that his interests were easily guessed. Such as he, you would have said, supported the numerous amusement halls of this dreary valley, made up the crowd that excited itself over football and boxing. We were looking over the shelves where 'remainders,' 'second-hand,' and new and old reprints were delightfully mixed. Here were the fat "World's Classics" before their thin-paper days. . . . My neighbour picked out the first volume of Buckle's *History of Civilization*, and mused, openly, "I think I'll have a bob's worth of this." Then he looked up at me, inviting conversation. 'Good enough,' he said, 'for a day like this, eh?' I ventured to suggest that Buckle was a bit discredited to-day. He laughed. 'Oh,' he replied, 'perhaps he is a little antiquated, but he'll help to pass away a few hours.' So he paid his shilling, and slipping the thick little volume into his pocket he went."

* *

While so many of the Churches are deploring a falling-off in membership, the Society of Friends in England has been increasing for many years past, and now, for the first time in many generations, the increase is at a greater rate than that of the general population. During the last decade the population advanced by 10.9 per cent., while the increase in the membership of the Society of Friends was 13 per cent. There is a considerable excess of women over men in the membership, and the proportion of women shows a tendency to increase. The figures relating to marriages indicate that Friends marry outside more often than otherwise, and that considerably less than half the mixed marriages are solemnised in accordance with the usages of the Society.

* *

A public-house in Pompeii! The fact seems almost past believing. But the modern is found in the ancient.

After lying buried in the ashes thrown up by Mount Vesuvius for eighteen centuries and upward it has lately been discovered. There are evidences that hot beverages were supplied, while a row of wine jars were so arranged as to suggest that the proprietor was pouring wine from one vessel into another, when he was alarmed by the fatal shower and fled for his life. The account of the destruction of Pompeii in the year A.D. 79, left by Pliny the younger, in letters written to Tacitus, is most interesting and realistic. Much of the city has been laid bare, and the character of the life of the inhabitants has in great measure been revealed.

* *

In Holland in 1865 there were only 5,000 persons who registered themselves as belonging to no Church. In 1900 the number had risen to 100,000. Now, in 1912, 300,000 have registered themselves as belonging to no Church! The cause of this rapid increase in the number of non-Church going people appears to be a rate that has been imposed on Church attendants. That has proved too heavy a burden to be borne.

BIRTH.

HENDERSON.—August 8th, at Sherbourne, Bawnmore Road, to Mr. and Mrs. Jas. Henderson—a son.

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